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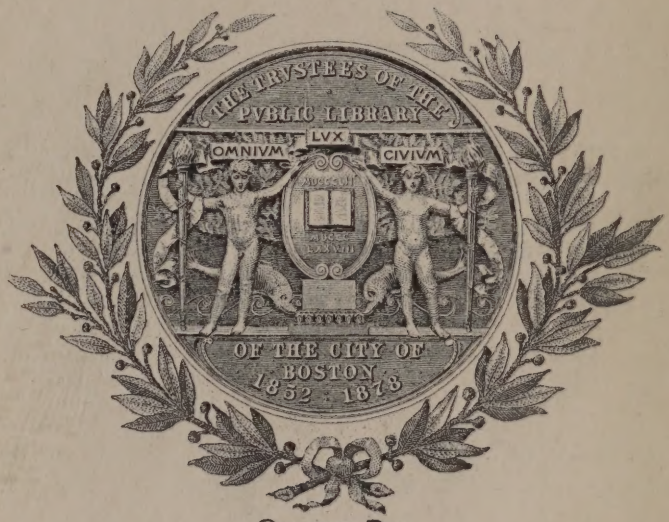

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A

SERMON,

DELIVERED BEFORE THE

PROPRIETORS OF THE SECOND CHURCH,

WEDNESDAY, SEPTEMBER 17, 1845,

AT THE

DEDICATION

OF THEIR

NEW HOUSE OF WORSHIP.

BY THEIR MINISTER,

CHANDLER ROBBINS.

BOSTON:

PUBLISHED BY JAMES MUNROE & CO.

M DCCC XLV.

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M DCCC XLV.

Cutler
Aug. 10, '07.

PRESENTED BY
THE
PUBLISHERS

Reverend and Dear Sir:

The undersigned have the pleasure of communicating to you the following vote, and of requesting that you will, at your earliest convenience, comply with the same.

"At a meeting of the Proprietors of the Second Church, held on Friday evening, September 19th, 1845, it was unanimously *Voted*, That the thanks of the Society be presented to our Pastor, Rev. Chandler Robbins, for the very appropriate and impressive Discourse delivered by him on the occasion of dedicating their new Church Edifice, and that he be respectfully requested to furnish a copy for publication."

They would avail themselves of the present opportunity to thank you for the truly Christian sentiments you so happily expressed, and to assure you that, in their judgment, the publication of your eloquent Discourse at this time, will promote the best interests and prosperity of the Society, and be conducive of much permanent good.

Respectfully yours,

S. W. Robinson,
Henry Barry,
James Tolman,
} *Committee.*

Boston, September 20, 1845.

Boston, September 22, 1845.

Gentlemen:

I thank you for the kind manner in which you have communicated to me the vote of the Proprietors of the Second Church, requesting for publication a copy of the Sermon preached at the dedication of their new house of worship.

It is highly gratifying to me that the Discourse, together with all the other services, satisfied the Society.

The personal interest felt by my parishioners in that occasion may have invested the Sermon with much of the impressiveness which they have attributed to it. I will not, however, be so unjust to the deep religious feeling under the influence of which it was written, nor to the estimate of those friends in whose judgment and candor I have entire confidence, as to fear that those who may read the Sermon, when the present glow has subsided, will find it altogether unprofitable.

With such feelings, and with earnest prayers for the prosperity of the Second Church, I place the manuscript in your hands.

Respectfully yours,

Chandler Robbins.

SERMON.

"My Father's House."—*John, II.* 16.

When Jesus uttered these words he was standing before Herod's magnificent temple. Its walls and columns of pure white marble, adorned with plates of gold, towered above him, glittering in the sunbeams with a dazzling splendor. The Gentile traveller came from far to look upon it, and Jewish eyes regarded it with exulting pride, mingled with superstitious awe. Tradition invested it with supernatural sanctity, and a popular legend asserted that during all the time occupied in its erection, Mount Moriah was reposing beneath a tranquil sky; neither wind nor rain disturbed the workmen in their labors, and all nature, under providential control, smiled upon the sacred enterprise.*

We, my friends, would not presume to appropriate to the far humbler temple we have builded, any extraordinary manifestations of Divine regard: though

* Josephus Antiq., b. xv., c. xi., sec. 7.

Roman superstition would have seen a splendid token of consecration, when the bird of Jove rested on its pinnacle, and Christian fancy might have found a more beautiful omen, when the dove which tenanted the tower of the old church, returned and laid her young under the half completed roof of the new.* But human vanity stands abashed before juster conceptions of that Infinite Being, who looks down upon countless systems of majestic worlds, which His own architectural skill hath fashioned, and upon grand creations, it may be, of archangels' art, compared with which the fairest structures of the earth are but poor and mean. And yet, when we look back upon the long period that has elapsed since we took leave of our former church; when we think that its compact walls and heavy rafters have been taken down harmlessly, and these more massive materials lifted up safely in their stead; when we remember that no hurt has befallen those brave and patient workmen, whose hands have piled these ponderous stones, raised that lofty spire, and hung these graceful arches; and whilst we see that so many of our congregation

* A few days before the Dedication, a large American Eagle (vulturus leucocephalus) perched on the weather-cock of the church and remained for several minutes, pluming his wings, and looking down with apparent *unconcern upon the crowd* collected below. . . . . A number of doves made their home in the spire of the old church, above the belfry. The night before the workmen commenced demolishing the building, an attempt was made to secure them, that they might be conveyed to a neighboring dove-cot. An old pair, more vigilant than the rest, made their escape. In the morning they were seen flying around their accustomed home, and were watched by some who recognised them, often returning and lingering near the spot, till the roof of the new building was partially completed — when they took possession of a sheltered place, built their nest, and hatched their young, unmolested. I speak from personal observation, having seen the squabs in the nest, just ready to fly.

have been spared, to meet on this day, with solemn gladness, and establish the foundations of our new Sabbath home within these stately courts — whose grandeur and beauty so far exceeds our hopes — we should be faithless not to see, we should be heartless not to acknowledge that Providential smiles have attended and crowned our work. "Except the Lord had built this House, they had labored in vain that built it."

But if a tinge of melancholy darkens our retrospect, and feelings of disappointment damp our joy, as we look around us in vain for some who would have rejoiced to have seen this day, and are forcibly reminded of the early death of one to whose zealous interest we are in part indebted for the spirited commencement of the work; let us not forget that in an hour of deep solicitude, divine compassion hearkened to our prayers, and restoring another more valuable life, changed our mourning into joy.*

But what though our review of the past may not be altogether free from gloom; what though there may not have been that perfect unanimity of feeling which, in a matter involving so many different opinions and interests as the building of this house† — we had, perhaps, no right to expect; and what though a shade of suspense must still hang over the future, till

*C. H. Neally, a member of the building committee and a liberal subscriber to the new church, died suddenly of Typhus fever. His father-in-law, S. W. Robinson, Esq. was soon afterwards attacked with the same disease, and lay in the same chamber, at the point of death for several weeks. He was chairman of the same committee and Treasurer of the Society.

†See Appendix, A.

the final test shall be applied to the zeal, good feeling, and public spirit of the members of this Society — yet, this is no time for forebodings or regrets. They belong not to this hour. They would defile this service. Let this occasion be consecrated to GRATITUDE, and JOY and LOVE. For myself, no sooner had I entered these doors to day, and found myself in the midst of my congregation before this new altar, than a load of indefinable solicitude fell from my heart, leaving it buoyant with thankfulness and love to enjoy these sacred rites.

Hail! holy and beautiful house! Goal of our long expectations, fulfilment of many a prayer! God be praised that our feet at length stand within thy gates! An atmosphere of sanctity suffuses thy walls! A hallowing influence floats over us in thy softened light! A promise of peaceful Sabbaths is spread over thy consecrated scenery! Let no ill-omened thought mar thine auspicious aspect: no uncongenial feeling spoil thy religious effect!

We have come together, my friends, to dedicate this house as a Christian temple. We do so in conformity to an established usage, commended alike by its intrinsic propriety, and by the universal sanction of the religious world. The service is significant and impressive. It is the duty of the preacher to open his soul to its spirit, and gathering from the broad field of thought and sentiment in the midst of which it lies, whatever seems to him most useful and interesting, to embody it, so far as he may be able, in appropriate discourse.

I have selected a text which, more than any other, concentres the thoughts and feelings which this occasion awakens in my own mind. It is the title which our Saviour gave to the temple — "My Father's House." I take it from his lips. It falls upon the ear with the tone of his own filial piety. I hear in it the heart-breathing of the SON OF GOD. It has more significance, and more beauty, than all other names which have been given to the place of worship. It is the simplest, and the most sublime. The little child understands and feels it, and the heart of the silvery-haired saint thrills with youthful emotion, as he ponders and ponders it to the last. It speaks of no sectarian divisions. It draws attention to no disputed dogma. It has no narrowness in its sound. It is broad, and free, like the earth and the sky. It is, indeed, the same which Jesus applied to the temple of illimitable space, in which, he said, "There are many mansions." It addresses the heart of religious humanity.

If I were permitted to give a name to this edifice — in compliance with an old custom, which seems to be reviving in this community — I would cause to be inscribed in gilded letters on its front — "OUR FATHER'S HOUSE" — as I should be grateful to be the humble instrument of impressing upon the hearts of my hearers the true sentiment of that Christian superscription.

The text has a peculiar adaptation to this occasion, by reason of its embodying our Saviour's idea —

the Christian idea, of the value and uses of the place of worship.

It is sometimes said that Christianity, as a spiritual religion, makes light of the aid of externals, and undervalues the reverential associations which attach to time and place; that such feelings belong to a comparatively low stage of spiritual development; are amongst the childish things of the soul, to be put away in its manhood. And authority for this opinion has been avowedly found in the spirit and practice of Jesus himself. But a careful study of his whole conduct and instructions, as they bear upon this point, would establish a very different conclusion. In his often quoted conversation with the Woman of Samaria, a just criticism would understand him as implying no more, than that the hour was coming, when the rival mountains of Gerizim and Jerusalem would no longer exclusively circumscribe the worship of the Father: when the true worshippers should offer him a spiritual homage restricted to no particular spot. He felt that the soul was in danger, from the Jewish superstition which confined the idea of consecration to a single hallowed mount, and restricted the sentiment of worship to but one imposing edifice. He felt that God was wronged by those merely formal and soul-less ceremonies, which, having originally sprung from a feeling of real veneration, had at length overgrown and buried the sentiment and usurped its place. That God was weary of being served with such empty mockeries, and was *seeking* such to worship him as should worship him in spirit, freshness, and truth.

He saw that, for the disenthralment of the devotional spirit from the bonds of petrified formalities, it was necessary that the Jewish temple should be utterly demolished, with all the superstitions of which it had become the strong-hold. That, not until it should be levelled even with the ground, and the last traces of that gorgeous pile fade forever from the sight of man, could the true spiritual worship revive in newness of life. He foresaw that, when those lofty columns should no longer consecrate Mount Zion, the sentiment of worship, torn away from that single centre, would be free to expand over the wide earth, and to consecrate every valley and every hill.

But, notwithstanding all this, our Saviour evidently loved and revered these consecrated courts of Jerusalem; and prophesied of their downfall with tears. As was the case with all the prophets who preceded him; as has been the case with all the pure and deep-souled men of every age and clime, no sentiment was more marked in his character than that of veneration for every thing associated with the name and honor of God. His reverence had all the simplicity of a religious child's, with clearer intelligence than a seraph's. Hear with what profound seriousness he speaks of the "Law and the Prophets" — that venerable compilation of wise and sublime Old Scriptures, which, with insane arrogance, some who take his name have unhallowed and almost set aside. See him when he submits — sinless amongst the sinful — to the baptism of John — the Lamb of God, who hath no sins to confess, but taketh away the sins of

the world, to show respect for a sacred ceremony, coming to the Jordan's brink, where publicans and harlots, affrighted by the cry in the wilderness, are hasting to unburden their consciences by confessing their guilt, and, through the "baptism of water unto repentance," hoping to "flee from the wrath to come." And who can forget that burst of holy ire — that lightning-flash of purification in the calm sky of his life — when he saw the profanation of the sacred enclosure — the fervency of which was meant to startle from its lethargy the veneration of our race, as it ought to electrify christendom with zeal for whatever is dedicated to God. What sensibility, what ardor, nay, what scrupulousness of reverence is here!

It is true, that he was always and everywhere a worshipper, and would have his disciples so — on the mountain-peak, and along the green by-path; looking upward to the stars, and downward to the flowers; in the thronged streets and in the silent closet. It is true that, wherever nature lays her beautiful pavement, and the groves and clouds hang their drapery, and the glorious dome of the sky arches, there he would have us find a temple — wherever space spreads and light streams, the curtains and cords of a sanctuary. It is true that he regarded his own *body* as a temple; more august, and more truly the palace of the in-dwelling Deity, than the gorgeous edifice on the sacred mount, before which he stood, when he placed his innocent hand upon his calm and holy breast, and prophesied of his death and resurrection. And yet, so delicate was his

sense of the sanctity of consecrated places, that the Evangelist, most significantly and emphatically, records concerning it, "*neither would he suffer any man so much as to carry any vessel through the temple.*"

Not under the example of Jesus, can modern indifference to the house and ordinances of God find shelter; nor that spurious spirituality which, affecting to have invested the universe with sacredness, despoils the place expressly dedicated to holy rites, of its peculiar veneration and honor. Our Saviour had a deeper knowledge of what is in man, and a more careful respect for every sentiment and every symbol, connected with, or conducive to his spiritual aspirations.

The very institution of public worship implies the dedication of places and times; and the nature of the human heart instinctively invests them both with sacredness — intertwines them with sentiments of veneration and love. Our moral constitution must be remodelled, before the Sabbath will cease to be hallowed above other days, and the gates of Zion more than all the dwellings of Jacob. Not until the home of our childhood, the place where our mother nurtured us, and our father carried us in his arms, shall be no dearer than the habitations of strangers: not until the ground where our kindred lie shall become to us as common earth, will the day which has brought heavenly rest to our fireside, and the church where we have worshipped God, be brought down to the level of other places and ordinary days.

And what were this mortal life? What the earth

through which we are travelling, were it not for this element in our nature, which thus consecrates and endears to us peculiar places and times? How much that is most beautiful and noble in the feelings and characters of men, springs from this native instinct! How much of our purest and sweetest enjoyment; how much of the harmony of social intercourse; how much of the attraction that holds society together; how much of the silent influence, that spreads around us like the air, for the exhilaration and sustenance of our moral affections; how much of the spiritual instrumentality that is every where at work, counteracting the polluting influences of the world, and the selfish contractions of the heart, is connected with this ineradicable disposition! Thank God, that there are some spots of earth, some epochs in time, which appeal to these holier and nobler sentiments — too often slumbering amidst ordinary scenes, or thrust aside by the pressure of interest and care! Thank God, that not all the floor of this His footsool is marked, or can be, with the foot-prints of Mammon! That there are reserves of holy ground — scenes of nature, and images of art, which speak to us of higher things than sensual pleasure and golden gains — spots consecrated by the toils and sacrifices of heroic virtue — the Gethsemanes and Calvaries of the uninterrupted succession of Christian saints — grand Cathedrals, which have been to our race like splendid stars, in ages of darkness; and humbler churches, in more enlightened times, no less dear, and reflecting more clearly the benignant radiance of Christian truth and

love. Aye, let them all be consecrated! "Call it holy ground," wherever they are seen.

And here, where we stand, is a consecrated spot. A hundred and thirty years of occupancy by a Christian Church — years marked by so many changes — entitle it to this distinction. The remembrance of the pious processions of former generations that have hither made their weekly pilgrimage, is enough to make it so. The long line of prophets who have spread it over with the breath of their prayers and bedewed it with their tears, has earned for it enduring veneration. And, my friends, whatever weighty considerations might have induced us to have rebuilt on another site — there cannot be one of us, who remembers that this was the ground on which our sainted WARE held up to you the cross which he bore so meekly himself — that it was here he won the brightest jewels of his heavenly crown, from amongst your own fathers, and mothers, and friends — who are now, we hope, rejoicing with him in glory — I am sure there cannot be one of us, who would not have considered it almost a desecration, to have not only demolished the house which he had endeared to us, but to have sold the very soil beneath it for purposes of residence or trade.

Yes! Christianity has its local attachments: Christian sentiment its sacred seasons and its hallowed spots. The vine of a true Christian's associations, in its ever widening spread, twines fondly and closely around the material symbols of spiritual facts. It enwreaths with its greenest branches the images of

the saints. It climbs over the city cathedral, and the village church. It encircles with undecaying verdure the monuments of ancient virtue. And ever, as it reaches towards the heavens, clasps more firmly and tenderly all that is hallowed and venerable on earth. But more than all, it loves our Father's House. For there, in that sacred retreat, close to the altar's side, in consecrated ground, its roots find shelter from the world's molestations; and, nourished by the dews of Heaven, and warmed by the Saviour's smile, and fanned by the breath of love, they spring, and thrive, and imbibe new life, till they are transplanted into the garden of God.

Verily, there is a blessing to the soul in the courts of our God, to every one who will devoutly seek it there. Although no stirring eloquence like that of Paul moves us; although no tender pleadings like those of John melt us to tears; although no far sought pearls of varied knowledge are scattered at our feet; although no ravishing descriptions of Heaven transport us to the skies — yet there, to his seeking children, the Father manifests his love, and there, upon his faithful disciples, the Saviour sends down his peace.

You have come to the house of worship, reverently asking for a clearer interpretation of truth, duty, life, and the mysterious providence of God. When have you ever gone back to your trials, without some brighter gleam of heavenly wisdom shining upon your path? You have come to the house of prayer, with a heavy, aching, bleeding heart, seeking from Jesus rest and balm for your soul. When have you ever

departed, without having felt the shadow of the Heavenly Physician moving over your spirit, and the hem, at least, of his garment touching your wound ? You have come to the temple of God, with a burthened conscience, mourning in bitterness of spirit for your transgressions, longing to make confession and obtain forgiveness of your sins. Christian penitent, when have you been sent away with no whisper of pardon, no token of reconciliation and peace ?

It is a poor excuse for indifference to the house of worship, that the services of the temple are inefficacious to move and interest the soul. It argues no less barrenness of devotional sensibility, than lack of generosity and candor, to cast the blame of coldness, and want of edification in the sanctuary, upon the institution itself, or the minister, or the assembly, or anything external to the heart itself. An angel from Heaven — the Saviour himself — might fail to kindle a holy fire in the breasts of those, who come into the temple without veneration or faith ; bringing a sickly appetite for merely intellectual excitement ; ready to criticise, or to cavil at the incumbent of the pulpit, however earnest and devout, if his manner be unengaging and his rhetoric poor ; or equally ready, if he be popular, and one whom it is the fashion to praise, to extol the preacher to the skies, for the grace of his person and the vigor of his speech — though so far as any religious effect is concerned, that grace and that vigor have been but an empty show, a mere stage acting by an ambassador of Christ, with God and angels for witnesses, and immortal souls at stake.

No! my friends, the House of Worship is never a dull place, save to the dull soul — never unspiritual and unedifying, save to the proud, the vain, the worldly, and the lean in heart. Though sometimes the preacher himself may be dull, and the thinness or inattention of the audience give an air of coldness to the scene; yet to the humble, spiritual worshipper there is ever something in the service and the place, in the lessons of scripture, the hymns and the prayers, to nourish holy affections and refresh the soul with accessions of wisdom and love. Though there may be many times, when even those who love and frequent the church, may find but little to interest and improve them within its walls, and may think they could have benefited themselves more highly in the closet or in the fields; yet such can never forget for how many of their best thoughts and best feelings — for how much of their moral strength and spiritual growth, they are indebted to what has been communicated to them there — there, where on quiet Sabbaths, from childhood upward, the light of godly instruction has been shed upon their tranquil minds, and the healing unction of good men's prayers diffused over their yielding hearts.

They who, in these days of self-conceit, profess to have outgrown the need, as well as the veneration of the institution of public worship, find but a feeble support for their claim to superior spirituality and intelligence, against the splendid array of sages and saints, philosophers, statesmen and jurists — men of the profoundest wisdom and unquestioned greatness,

who have given to the House of God the approving testimony both of their examples and their lips. Such men, to this very hour, have supported and adorned the church, by their wealth, their influence, their writings, and more than all by their reverential attendance at its altar. In foreign lands, by the gratitude of posterity, the tablets of some of them are hung upon the temple walls — their monuments shielded and mantled by the solemn shade. In our own country too, a richly merited veneration for his virtues, has recently designed to set up a similar memorial, in the beautiful chapel now nearly completed in the city of the dead, in honor of *one*, amongst the highest of whose claims to be mentioned in the sacred desk, is his reverence for the honor of God, and his respect for the worship of His house. Let those have their monumental effigies under the protection of the consecrated dome, whose lips have defended the altar, whose lives have been as pillars to the church! *

But, my hearers, if the effect of the true Christian spirit, intermingling with a beautiful instinct of our nature, be to endear and consecrate the place of public worship — does it not also, legitimately prompt us to beautify and give architectural dignity to our Father's House?

I know and feel that the Christian spirit delights not in pomp and show. I know that it loves simplicity — that it dwells with lowliness. I believe

* The trustees of Mount Auburn have, with great propriety, voted to erect a monument to the late Judge Story, in the chapel of the cemetery.

that if Jesus were now on earth, his preaching would be oftener heard in the dwellings of the poor than in Cathedral aisles. I remember that in old time, God often manifested his presence to them who worshipped at unhewn altars and in plainest tents. That he has shown himself well pleased with rudest churches and upper rooms. And I do not doubt that, in these modern days, the brightest visions of his smile are most frequently unveiled to the two or three met together in simplicity, beneath undistinguished roofs. I deeply feel the dangers inseparable from a splendid church. There is no other apprehension which oppresses me to-day, save that which arises from the contemplation of *them*. I know, that through the magnificence of churches, more insidiously and speciously than through any other avenue, the God of this world encroaches nearest to the spiritual dominion of Christ — mingling, in the sentiments of the worshipper, the pride of life with the honor of God, the mere excitement of the imagination with the glow of real devotion, so cunningly as to deceive even the elect. I feel, my brethren, that you have laid upon yourselves, and laid upon your minister, a new burden of spiritual difficulties, by the grandeur and beauty of this edifice ; and that to bear it without moral injury, will demand our strictest watchfulness and our most faithful prayers.

But there are other considerations which give relief to this feeling of oppression. There is a reverse side to the picture I have drawn.

Though the Scriptures teach us that lowly places

of worship are beautiful in the sight of God; yet we may gather from the same high authority, the lesson,— the propriety of which our own reason confirms — that the style of temple architecture should keep pace with the advance of civilization and wealth — that there should be a correspondence between the improvements of our dwellings and the improvements of our churches — a congruity between the means of a community and the accommodation and beauty of its houses of worship. When the Jews were poor and few in number, wanderers from one nation to another people, "God," says the prophet, "*spake not a word, saying, 'Why build ye me not a house of cedar?'*" But, afterwards, in the days of their prosperity, the Word of the Lord came unto them, saying "*Is it a time for you, O ye, to dwell in your ceiled houses, and this house to lie waste? Go ye up to the mountain and bring wood, and build the house, and I will take pleasure in it; and I will be glorified, saith the* LORD."

And who that has a spark of gratitude in his soul, does not sympathise with the Son of Jesse — when, as we are told, "he sat in his house and thought how the Lord had given him rest from his enemies, and prospered him in all that he did, till his soul was moved within him, and he could not rest, till he had called Nathan the prophet, and said unto him — "*See, now! I am dwelling in an house of cedar; but the Ark of God dwelleth under curtains.*" The emotion was natural and right. And Nathan approved it, and said to the king — "Go, and do all that is in thine heart, for the Lord is with thee."

And has not God implanted in pure natures an ardent love of the beautiful and the grand? And is he not ever calling it into exercise, by the exquisite loveliness and inimitable splendor of his own handiwork? And was not the very idea of the style of architecture we have chosen, borrowed directly from the solemn grandeur, the awe-inspiring shade, mingled with the delicate tracery, and relieved by the pendant boughs and graceful festoons of his own deep woods — his own forest temples? And, my friends, does it not strike us that there is a peculiar propriety in our having erected on this spot, a temple of fairer proportions than that which was placed here by our Fathers almost a century and a half ago? They built that solid edifice, when they were but a feeble company — a little band of North-end mechanics, whose gains were small, but whose hearts were large and strong. They built it amidst many discouragements, and not without personal sacrifices. And yet the renowned Cotton Mather, in his sermon at the consecration of that edifice, declares — "I suppose there is not a more beautiful house in all the land, built for the worship of God, than this, where you now appear to make a dedication unto the Lord." But how little did *our* eyes see in that plain old building — except when they looked at it through the all beautifying medium of the affections — that could justify the strength of his commendation? So it may be with the house we are dedicating to-day. Though it appears so beautiful in our eyes, the time may come, before it shall give place to another, when, in

the progress of architectural art, our children may smile to remember that their fathers thought it almost too costly and too fair.

Too costly and too fair it is, if a monument of our pride! Neither fair nor costly enough, as an expression of our veneration, as a symbol of the glory and the gratitude which are due from us to the name of God. But we trust it is *not* pride, that has prompted us to make this place of His feet glorious. We trust that He sees in our hearts a venerating love, which could not have been satisfied with offering him that which cost us less than we were able to give. We trust that he discovers not that arrogance, which under the pretence of devotion, could lavish the resources of a Christian society upon sacred architecture, to flatter the vanity of worldly minds. "But if, O God, through the infirmities of our nature, and the impurity of our hearts, thou discernest any unhallowed sentiments in these thy people, O let thy Grace pardon, and thy Spirit cleanse them away — if any sincerity of gratitude, any unfeigned reverence of thy great name; for *their* sake, O righteous and merciful Father, accept our offering, hallow and bless this house."

I have called this church our Father's House. I have done so in the spirit and by the authority of his Son, our Master and Lord. I have done so, as I believe, in accordance with the feelings and desires of those who have built and will worship in it. I have done so, because, neither when we laid its foundations, nor whilst its walls were rising, nor since it was com-

pleted, have our feelings towards the great Christian family of God been more exclusive than that title indicates, or have our thoughts been narrowed down by denominational distinctions. I have done so, because that simple sentence covers a world of Christian thought, and sentiment, and duty. Because it points to the great outer circle of eternal truth and love, within which the whole of Christianity revolves, and towards the fulness of which it is its blessed and sublime ministry to expand the ideas and the affections of God's children on the earth. I have done so, in fine, because those few words, if faithfully taken home to the mind and the heart, will reveal to us all the feelings with which this church should be regarded; all the uses to which it should be applied; all the duties which attach to it; all the purifying, comforting, harmonizing, elevating influences which its worship may exert upon the individual spirits and characters, upon the associated condition and intercourse of those who may frequent it.

We consecrate it then, to day, as the House of our Father: — the One living and only true God — Who is a Spirit: — the Creator, Ruler, Sustainer of the universe: — Omnipresent, Omniscient, Omnipotent, Immutable, Eternal: — Holy, Just, and Good: — Who heareth prayer — Who comforteth the mourner — Who condescendeth to the lowly — Who forgiveth sins — Who restoreth the penitent — Who reneweth and sanctifieth, the nature of man — Who provideth for every living thing — Who loveth little children — Who is merciful unto all: — the righte-

ous Judge — the Avenger of guilt — the Rewarder of goodness: — Who is no respecter of persons: — Who must be worshipped in spirit and in truth: — Whose service is perfect freedom: —Whom it is our first duty to love, and trust, and praise, and fear, and obey.

We consecrate it as our Father's house — the Father of our Lord and Saviour Jesus Christ; by whom He revealed and manifested himself unto the world: "whom He hath appointed heir of all things: by whom He made the world: the brightness of His glory and the express image of His person:" without whom no man cometh unto the Father: whose name should be gratefully associated with every prayer we offer, with all the happiness we feel, with all the blessed hopes we cherish, through the knowledge of the paternal character and government of God: for whose teachings, and example, and sufferings, and death, and mediation, and intercession, and spiritual gifts, and innumerable offices of love to mankind, we can never sufficiently bless, or praise, or repay him — nor Our Father for sending us this Beloved Son, this unspeakable gift.

We consecrate it as the house of Our Father — to the spirit of the children of God — to the recognition, inculcation, and impression of this our high descent, our spiritual relation, and of all our filial sentiments and duties.

We consecrate it as our Father's house — to a spirit of good will, and peace, and brotherhood towards all mankind; — to the unfolding, inculcation, and enforcement of all our various obligations to our fellow-

men ; — to the affectionate and faithful exhibition of their rights, their claims, their sufferings, their wrongs ; — to heartfelt intercessions and appeals in behalf all who are darkened, and wandering, and desolate, and oppressed ; — to kindly thoughts and benevolent plans for the widow and the orphan, the stranger, the captive, and the slave : — to no rude and passionate philanthropy ; to no imprudent and fanatical mercy ; to no spasmodic and one-sided benevolence ; — but to that heaven-descending Charity, which cometh down hand in hand with Wisdom, and in whose celestial train, Patience and Zeal walk side by side, and Modesty is the handmaid of Courage.

We consecrate it as our Father's house — to the distinct, unqualified, earnest declaration of His whole counsel, as it has been made known to us in Holy writ : — to the faithful preaching and right dividing of the pure and authoritative Gospel, with all its invitations, warnings, promises, and threatenings ; in all its bearings upon human life ; as the sole and unerring standard of faith and practice ; the power of God unto salvation to every one that believeth.

We consecrate this, as our Father's house — to all brotherly affections amongst ourselves ; — to the culture of Christian friendship ; — to the joys of a confiding communion ;—to the forgetfulness of all worldly distinctions, when we have entered within its gates ;— to the forgiveness of injuries ; — to the reconciliation of differences ; — to smiles of good will ; — to the study of the things which make for peace, and things wherewith one may edify another.

We consecrate it as our Father's house — to happy sabbaths, and all the feelings, reflections, and purposes which will make them so ; — to songs of praise, and the more melodious inward music of thankful emotions ; — to the beautiful visions of the pure in heart, which can make it as the gate of Heaven ; — to the gentle tones of a Pastor's love, and the earnest cries of a prophet's warning ; — to the comfort of the mourner — to the cheer of the fainting — to the rest of the weary — to the returning prodigal's welcome : — to the rational and faithful observance of the Christian ordinances — to the dedication of infants, and the baptism of those of riper years — to public confession of the Saviour, and peaceful meetings around the memorials of his death.

To all the sentiments, and services, and uses which our Father has appointed for the religious improvement of his children, and upon which he condescends to smile, we do this day dedicate this house. And for all such we make an offering hereof to himself. Henceforth it is His own. Only ours to take care of and set in order, and use, and adorn, with sacrifices of righteousness, for His service and His glory.

As Our Father's House we now solemnly set it apart. As such and none other, be it kept, consecrated, devoted ; intelligently, heartily, entirely ; whenever we think of it ; whenever we speak of it ; whenever we occupy it ; from this day forth, so long as one stone shall rest upon another.

And may the angels of His Providence encamp around it, by night and by day ! May the light of

His countenance never cease to shine upon it! May His good Spirit breathe through its arches! May His presence and His blessing make it indeed the house of our Father to us and to our children.

It is a solemn, a sublime thought, that we are to-day opening these doors for the first time for the King of Glory to come in! With what a reverential feeling should we unbar these gates, to usher the Lord of Hosts into possession of another of His earthly palaces! Let the hands be clean that are bearing the ark into this new rest! Let the lips be purified that are breathing the first prayers upon this unstained altar! Let the hearts be sanctified that are sending up the first cloud of incense, from this yet unpolluted sanctuary.

[Note. — A paragraph omitted in the delivery of this Sermon at the Dedication, but spoken on the Sunday after, has been introduced into the printed copy.]

APPENDIX.

Note A. Page 7.

The project of building a new House of Worship had been the subject of conversation amongst the members of the Society for many years. It was found that the old edifice would need frequent repairs, requiring considerable expenditures, and, after all, be uncomfortable, and too small for the increase of the congregation. A large number of the worshippers lived at great distances from the Church, in the central, eastern, and western, and, some even in the southern wards of the city. It would of course have suited their convenience, and, as they supposed, the best interests of the Society, to have chosen for the new building a more central location. A suitable lot of land situated near the head of Hanover-Street, was long sought after in vain. Could the estate belonging to Dr. Shattuck have been obtained, it would have met the wishes of a very large majority of the congregation. It has always been my opinion that even those who lived at the "North-end," would have consented to have rebuilt on so commanding and central a site. After various unsuccessful attempts to procure a location other than that long occupied by the Society, the inhabitants of the northern wards became more and more earnest to rebuild on the old spot.

The clashing of these opposite interests and opinions constituted for a short time a severe trial to the Society — a trial that might have produced serious consequences upon its future peace and prosperity, had there been less forbearance, good sense, and Christian kindness amongst its members. It would be difficult to find a congregation that would have gone through such a crisis with less manifestation of ill-feeling, and less violation of mutual obligations. Though perfect unanimity of sentiment was impossible, yet this necessary difference has, in hardly a single instance, exhibited itself in any word or act of unkindness, or led, as I am aware, to any permanent alieniation.

After several meetings upon the subject of the new Church, the proprietors at length assembled on Tuesday evening, Oct. 10th, 1843, and adopted the following resolves — viz :

Resolved,— That the best interests of this Society require that we should put at rest this long agitated question of building a new house, and that the prosperity and happiness of this Parish depend upon our united exertions in carrying forward and seconding all attempts that have this object in view.

Resolved, — That the Second Church and Society rebuild their church upon their lands in Hanover Street.

REMINISCENCES.

The last religious services in the old house were on Sunday, March 10th, 1844 ; in the evening of which day there was a Sunday School celebration by the teachers and pupils of the Hancock Sunday School.

The Pulpit with its drapery was purchased by the First Unitarian Society in Billerica, Mass., — and together with sixty-four of the pews, the chandelier, and stoves, was transfered to the interior of their Church.

N. B. I find amongst old papers belonging to the Society a document relating to the Chandelier, which may be thought of some historical interest. It was written by the Agent of the N. E. Glass Manufactoring Company, and shows that he felt a good deal of pride in this handsome product of the Company's skill. It is addressed " To Future Generations," and runs as follows.

" Should this scrawl escape a conflagration, or other accidents, the reader may learn that this chandelier was manufactured and placed in this Church, by the N. E. Glass Company, Deming Jarvis, agent — during the second year of their operation — to render us independent of foreign supply," &c. &c. — " The finder will please to replace this scrawl, that future generations may learn who first patronised, to any extent, the art of glass-making in America ; and your candor will supply any deficiency in workmanship, when you search into the records, the transactions, and the difficulties of commencing this new establishment at the present age. April 25th, A. D. 1820."

As this paper has fallen into my hands, I have not the hardness of heart to resist such an appeal for its preservation. The original cost of the chandelier was five hundred dollars.

The Old Organ, which was built for the Society by Ebenezer Goodrich, was sold to the Unitarian Society, in Danvers, Mass., in whose meeting-house it now stands — as also the damask curtain which hung back of the pulpit.

The Mather Chair, with the Old Communion Table and its damask covering, were sent to the Pastor.

The Centre Post of the old Spire was sold to Mr. William Harris. It was of southern pine, forty-four feet long, and now stands as a flag-staff in the yard of his father's house in *North Bennett-Street.*

The Old Vestry was sold to Mr. Thomas Herrick, and removed to West Newton, where it now stands, about an eighth of a mile north-west of the hotel.

The Hanging Lamps were sold to the New North Church — Rev. Dr. Parkman's.

Monday, March 11, 1844. The workmen commenced the demolition of the Church at 8 A. M. — At 10¼ A. M. the riggers delivered the "Old Cock" into the hands of the Committee. The next day, at 10 A. M., the whole spire from above the bell, was landed safely in the street, having been lowered in one mass, by means of a pair of sheers.

THE WEATHER-COCK.

As this relic of antiquity has excited a good deal of curiosity and been the subject of many stories, it seems proper for me to allude to it here. It is universally conceded that it was the original vane. Tradition says, that "he was made by a silver-smith, whose shop was in Ann-Street, and *coppered* with an old brass kettle." His body is of wood and covered with pieces of brass. He appears to have been broken and roughly mended. He stands five feet and one inch high — is five feet two inches from the tip of his bill to the end of his tail, in a straight line. He has eyes of glass. His weight is one hundred and nineteen pounds.

It is said by some that he was put up at first, to taunt Rev. Peter Thacher, whose leaving his church at Weymouth, to settle at the New North, was the cause of the secession which resulted in the erection of the "New Brick." This may or may not be the truth. I do not believe the story. The very word weather-cock used by several old writ-

ers shows, that this form of vane has been long in use. It was formerly common on old churches in New-England. It has sometimes been considered as peculiarly a *Protestant* emblem, designed to remind the Papist, that the *rock* of his church was not without variableness.

Some of our friends have indulged in pleasant raillery at our Society, for replacing the Cock on our New Church, and some, not unfriendly editors, have made use of this circumstance for the amusement of their readers. But there is something to be said in *extenuation of our offence.* An object so prominent, and which has been observed so many times with curiosity — and sometimes with anxiety, by those who have waited in suspense for the return of their friends from sea — an object which has been familiar to thousands, who have lived all their lives in the neighborhood of the Church, cannot be regarded without interest and attachment at the north part of the city. Moreover, it is not an ungraceful bird, nor altogether inappropriate for the purpose of pointing towards the wind; as any one may see, who will watch Chanticleer when a strong breeze sweeps through the barn-yard, where he stands, or walks, facing the point from which it comes — finding it difficult to keep his side to the wind, and more uncomfortable to turn his back. It is worth notice, also, that the spire of a fine gothic church at Oxford, (Eng.) — I believe St. Mary's — is ornamented, or *disfigured*, with a similar Weather-cock.

When the Old Church was taken down, a great number of persons carried away bricks and pieces of timber as memorials. Canes, vases, and boxes, and various smaller articles, were made of its oak and chesnut rafters. A model of the building made of its wood was presented to the Pastor, which he will use as a ministerial *transmittendum.*

On taking up the floor, it was discovered that the furnace had set fire to several small timbers and burned them off, without the suspicion of any one at the time.

The Corner-stone of the New Church was laid, with appropriate solemnities at six o'clock, A. M., May 30th, 1844. The morning was bright and beautiful. Hymns were sung by the choir, Prayer was offered by Rev. E. B. Hall, of Providence, R. I., and an Address made by the Pastor — which was printed. The ceremony was performed by the speaker, standing on the south-west corner of the cellar wall — the largest part of the audience being collected in the bottom of the cellar.

A plate of fine silver had been prepared by the Building Committee measuring seven inches square, and weighing eleven and a half ounces, on which was engraved the following inscription, viz. — on the obverse side.

"The Second Church of Christ in Boston, was gathered on the 5th day of June, 1650. The first house of worship was built in 1649 at the head of North Square. Destroyed by fire on the 7th Nov. 1676. Rebuilt in 1677. The New Brick Church was gathered on the 22d day of May, 1722. The first House was built on this site in 1721, and taken down in 1844. This Corner Stone was laid with religious services on the 30th day of May, 1844. The Second Church and Congregation were united with the New Brick on the 27th of June, 1779, under the name of the Second Church and Society.

On the reverse: "The Pastors of the Second Church were John Mayo, Increase Mather, Cotton Mather, Joshua Gee, Samuel Mather, Samuel Checkley and John Lathrop. The Pastors of the New Brick were William Waldron, Ellis Gray, William Welsteed, and Ebenezer Pemberton. The Pastors of the Second Church and Society were, John Lathrop, Henry Ware, Jr., Ralph Waldo Emerson, and Chandler Robbins.

"*Building Committee:* — Simon W. Robinson, Enoch Patterson, Henry N. Hooper, Rowland Ellis, Jesse Knapp, James S. Wiggin, James Tolman, Charles H. Neally, John Simpkins, James W. Baldwin.

"*Architect*, Minard Lafever; *Masons*, Slade Luther and Smith W. Nichols; *Carpenters*, Isaac Towle and John D. Towle."

The Plate was fitted in a zinc case, and so arranged as not to allow either surface of the plate to come in contact with the zinc. The case was soldered perfectly tight, and placed in another case made of milled lead, measuring about seven and a half by ten inches, and six inches deep, which also contained the following articles — viz:

A copy of Rev. Henry Ware, Jr.'s Centennial Sermon, preached in the Second Church, in the year A.D. 1821. A copy of Rev. Chandler Robbins' Sermon preached on the death of the Rev. Henry Ware, Jr. A copy of the Rev. Chandler Robbins' Sermon preached on the Sunday preceding the taking down of the old Church Edifice. A copy of the Boston Almanac for the year 1843. A copy of the Boston Directory for the year 1843. A copy of the Reports of the Exhibition of the Mechanic Arts in Boston in the years 1837, 1839, and 1841. A copy of the Acts of Incorporation with the Rules and Regulations of the Second Church and Society. Three specimens of Daguerreotyping — being transfers of proclamations for the usual Public Fasts, by Governors Edward Everett and John Davis, and a transfer of a number of the Boston Transcript. A copy on satin and paper of President Harrison's Inaugural Address, and various specimens of the Art of Printing. Annual Report of the Board of Trustees of the Massachusetts General Hospital. A small package containing paper currency, from one shilling to Thirty Dollars, issued by the Congress of the United States in 1776 called Continental Money or Currency, presented by Thomas G. Atkins, Esq. A Parchment, on which is recorded the

names of all the Proprietors of the Second Church and Society. Names of the gentlemen composing the Standing Committee ; names of the ladies and gentlemen comprising the Singing Choir. A copy of the inscription on the silver plate. Statistics of all the Religious Societies in Boston, some interesting statistics of the City, State, and the United States. And a Memorandum of all the articles deposited.

This lead case was soldered perfectly tight, and placed within a granite stone, being a part of the foundation-wall, and placed four feet from the upper course, at the south-west corner of the building near the front buttress.

COURTESIES TO THE SECOND CHURCH.

The members of the Second Church can never forget the many acts of Christian courtesy experienced by them during the season of their dispersion. These are the green and sunny spots in our journey from the old house to the new. They have taught us to regard our fellow-christians of other names, with new sentiments of affection and respect.

It is the dictate of gratitude to give to these tokens of hospitality and kindness a more enduring memorial than they can have in detached papers, subject to various accidents. Therefore, and also that they may serve to convey to our children an always valuable lesson of Christian love, I have made a particular record of them here.

The following letters were received by our Standing Committee.

FROM THE NEW NORTH.—(DR. PARKMAN'S.)

GENTLEMEN :—

A meeting of the members of the New North Religious Society was held after divine service this morning at the request of our Standing Committee, who represented that the Proprietors of the Second Church contemplated speedily commencing operations, for the purpose of erecting a new and more spacious house of worship.

The N. N. Society deem it a suitable moment to express themselves as rejoicing with the brethren of our sister church, in their determination to rebuild on the same consecrated spot, where, in their present ancient edifice, we have so often participated with them in an offering of prayer and praise to that Supreme Being, whose divine benediction we now supplicate upon their undertaking.

Under the influence of those feelings of fraternal friendship, which have so long existed between our societies, it was *Voted*, that we do most cordially invite your Rev. Pastor, and the Church and Congregation under his charge, to unite with us in public worship, so long as you may be detained by your intended improvement from again assembling for a separate service.

Be pleased, gentlemen, to communicate the foregoing sentiments and vote of invitation to your Society, as may be most expedient.

In behalf of the N. N. R. Society,

JOHN B. TREMERE, *Clerk.*

Boston, Sunday, Feb. 11, 1844.

FROM THE FIRST UNIVERSALIST.—(REV. MR. STREETER'S.)

GENTLEMEN :—

At a meeting of the Proprietors, of the First Universalist Society in Boston, held on the 4th inst., the following resolutions were unanimously adopted, which you will please communicate to your Society, viz : —

1st. That an invitation be tendered to the members of the Rev. Mr. Robbins' Society, to worship with us during the erection of their new house ; also, that we offer them the free use of our house for public worship when not wanted by our Society.

2d. That the use of our Vestry be tendered to them to hold their evening meetings, or for such other purposes as they may want, during the erection of their new house.

Respectfully yours,

HENRY TURNER, *Clerk.*

Boston, February 12, 1844.

FROM THE BULFINCH STREET SOCIETY.—(REV. MR. GRAY'S.)

GENTLEMEN :—

The Standing Committee, in behalf of the Society worshipping in the Bulfinch Street Church, most cordially invite the Second Church and Society to unite with them whilst their new Church is being built.

The Committee offer the Second Church and Society the use of their Meeting House, the morning, afternoon or evening, of every Sabbath ; also the use of the Vestry any evening during each week (excepting Thursday,) as will be most convenient and agreeable to them.

Per order,

GEORGE C. STEARNS, *Clerk.*

Boston, February 12, 1844.

FROM THE BALDWIN-PLACE BAPTIST SOCIETY.—(REV. MR. STOWE'S.)

GENTLEMEN :—

At a meeting of the Baldwin-Place Baptist Society, held February 18th, 1844, the following preamble and vote were *unanimously* adopted.

" *Whereas*, we have learned with pleasure that the Religious Society, under the Pastoral care of the Rev. Mr. Robbins, are about to erect a new and more spacious House of Worship at the North part of the City, and may in consequence be deprived of a regular place of worship for some time, we are happy to reciprocate the kindness shown us by them, on a similar occasion. Therefore,

Voted, With perfect unanimity and cordiality, that the use of our Meeting House, be offered to said parishioners, whenever unoccupied by us, and that they be invited to worship with us, whenever agreeable, during the erection of their House."

Attest,

LEVI CONANT, *Clerk.*

ALSO, FROM THE SAME.

My Dear Sir: —

In answer to your inquiry in regard to compensation for the use of the Baldwin-Place Church for your Society to hear an evening lecture from your much respected Pastor,

I am authorized by the Standing Committee to say, that the pleasure derived in being in a situation to accommodate your people is ample compensation without pecuniary consideration.

Permit me farther to add, that it gives us peculiar satisfaction to witness the liberality of your Society, in erecting a structure which will afford such spacious accommodations for your people, and at the same time add a public building which will be an ornament to the north section of the City.

I am with sentiments of respect and esteem,

Your humble servant,

Nathan Gurney, *Chairman of Committee.*

Boston, January 18, 1845.

FROM THE NORTH UNION SOCIETY.—(REV. MR. TOWNE'S.)

Gentlemen: —

The North Union Church and Society return their thanks to the Second Church and Society, for their courtesy in granting the use of their Vestry for some weeks past, and would take this opportunity to reciprocate their kindness, by offering them the room they now occupy in the Tremont Temple, at any hour on the Sabbath which may suit their convenience, not taken up by the regular services of the day.

In behalf of the Church and Society,

Ezra Palmer, *Chairman of Standing Com. of N. U. Church.*

Henry Clark, *Chairman of Standing Com. of Society.*

Boston, Saturday, March 16, 1845.

THE OLD SOUTH CHURCH.

To this ancient and respected Church, our Society are under peculiar obligations. By a unanimous vote of the Standing Committee, the Chapel in Spring-Lane was granted to us for religious uses, free of expense, for as long a period as our wants required, and was occupied by our congregation for about seven months.

Such liberality demanded a more substantial acknowledgment than a merely formal letter of thanks. Our Standing Committee, therefore, voted, that the Pastor, with their Chairman, H. N. Hooper, Esq., and the Clerk of the Parish, Mr. J. L. Bates, be appointed a Committee to provide a suitable token of the gratitude of the Society, to be presented to the Old South Church. This Committee decided in favor of a Communion Cup, which was accordingly procured by voluntary contributions, and presented by the Pastor of the Second, to the Pastor of the

Old South Church, in the Study of the latter, and in the presence of the Standing Committees and Deacons of the two Societies and Churches.

The Cup bears the following inscription: — "To the Old South Church, Boston, — in memorial of their Christian hospitality to the Second Church and Society, A. D. 1844."

The presentation of the gift was accompanied by the following remarks: —

Reverend Sir and Gentlemen: —

We have asked you to meet us, this afternoon, that we might discharge a duty which has been committed to us by the Second Church and Society.

We have been directed by our Standing Committee to express to you, in the name of our whole Congregation, our sincere gratitude for the liberality and kindness of the Old South Church, in granting to us the use of their convenient Chapel — and this too, free of expense — during the time we have been destitute of a place of worship of our own. Be assured, Gentlemen, we consider ourselves as under great and lasting obligations for this act of truly Christian hospitality. We had not even the claims of neighborhood to urge — but your considerate generosity has made us neighbors in the Christian sense, since we were in need, and you, who had the power, had also the will to relieve our necessities.

We shall not only preserve a memorial of your beneficence on the records of our Church, but in all our hearts. You have taught us a lesson of respect for our fellow-Christians of different denominations; you have given us an example of the value and beauty of Christian courtesy, which I trust we shall always imitate.

We were also instructed to prepare a proper token of our gratitude, to be presented to the Church which you represent. We have thought that no memorial would be more suitable, — none more emblematical of the feelings which prompted the act which we wish to commemorate, and which are heartily reciprocated by ourselves, — than this simple Communion Cup. We hope that it will be agreeable to you and your Church to accept it, and that it may sometimes find a place on the table of our common Lord, — who taught his disciples to love one another, and who doubtless approves every expression of good will amongst those who call themselves Christians. May the Church under your charge enjoy peculiar tokens of his favor, and may the overflowing cup of his blessings be the portion of its Pastor, and every one of its members, forever.

On receiving the Cup, the Rev. G. W. Blagden, Pastor of the Old South, responded as follows: —

My Dear Sir: —

As the organ of the Old South Society, I receive with pleasure the very valuable and appropriate gift you have now presented, in behalf of the Second Congregational Society; and beg leave to express to you our thanks for the gift itself, and the kind and friendly sentiments with which you have accompanied it. It is a subject for congratulations, that our differences of Religious Faith have not availed to check the expression of mutual kindliness of feeling.

And we rejoice that, when you and your Society were deprived of a place of worship, during the erection of the beautiful house to which you have now returned, we were able to extend to you such accommodations as our Chapel afforded.

As the Second and Third Congregational Societies in the city of Boston, we can never be wholly disunited in its history, or fail to feel an interest in each other; and surely nothing can be more likely to unite us in our mutual conclusions respecting eternal truth, than kindness to one another, on all occasions, and in all forms, consistent with our respective principles.

Such kindness we mutually feel. The token of it you have now presented is associated with a scene of love, which impresses on us lessons, I trust, we shall never fail to regard in practice. May the Saviour, in commemoration of whose death for man, it is now destined to be used, bless you and us; — and lead us into all truth.

The Vestry of the new church being finished, was first used for worship on Sunday, January 12, 1845.

The Dedication of the New Church took place on Wednesday, Sept. 17, 1845, at eleven o'clock, A. M. The following was the Order of Services.

Prayer, by Rev. S. D. Robbins.

Selections from the Bible, by Rev. Dr. Pierce.

Hymn, written for the occasion by Rev. N. L. Frothingham, D. D.

Thy way is in unbounded space,
In air, and earth, and sea; —
Thy way is in the holy place
That man doth build to Thee.

The soul thy temple is, O Lord,
And thy true service pays: —
Yet here dost Thou thy name record,
And here accept our praise.

To us, as to thy prophet, deign
To speak thy word and will;
And let the glory of thy train
This house of worship fill.

The vision on his eye that broke
Here pour upon the soul; —
Thy people's prayer the censer's smoke,
Thy love the altar's coal.

And when to Thee they humbly cry,
Or gratefully confess,
O hear them in thy dwelling high,
And when Thou hearest, bless.

PRAYER OF DEDICATION, BY REV. F. PARKMAN, D. D.

CHANT OF DEDICATION.

Lord God of Israel, there is no God like thee,
In heaven above, or on earth beneath;
Who keepest covenant and mercy with thy servants,
That walk before thee with all their heart.
Who hast kept with thy servant David,
That thou didst promise him:
Thou spakest also with thy mouth,
And hast fulfilled it with thine own hand as it is this day.
But will God indeed dwell on the earth?
Behold, the heaven, and heaven of heavens cannot contain thee,
How much less this house that we have builded!
Yet have thou respect unto the prayer of thy servants,
And to their supplication, O Lord our God;
Hearken unto the cry and to the prayer,
Which thy servant prayeth before thee this day.
That thine eyes may be opened toward this house night and day,
Even toward the place of which thou hast said,
"My name shall be there."
Hearken thou to the supplication of thy servants,
And of thy people Israel,
Which they shall make in this place.
Hear thou in heaven thy dwelling place,
And when thou hearest, forgive.
Now therefore arise, O Lord God, into thy resting-place,
Thou, and the ark of thy strength;
Let thy priests, O Lord God, be clothed with salvation,
And let thy saints rejoice in goodness.

SERMON, BY REV. C. ROBBINS.

HYMN, WRITTEN FOR THE OCCASION BY J. THORNTON, ESQ.

Great God of holiness and love,
Enthroned in majesty above,
With humble heart and bended knee,
We dedicate this house to Thee!

May the bright star, whose lucid ray
Lighted the Shepherds on their way,
To seek the Babe of Bethlehem fair,
Guide many to this house of prayer!

Teach us, who worship in this place,
And ask for mercy and for grace,
To bow in reverence, and adore
The God whose favors we implore!

Warm our cold hearts with love divine,
To kindle on devotion's shrine
A bright and consecrated flame,
In honor of a Saviour's name!

Lead us, on earth, in paths of peace,
Our Faith and Christian love increase;
Then freed from sin our spirits raise,
In heavenly courts to sing thy praise.

PRAYER, BY REV. SAMUEL BARRETT.

The corporate name of the Society has been changed from "Second Church and Society," to "Second Church," by an Act of the Legislature, passed during the session in 1845.